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A
SERMON

Preach'd in the Parish-Church of

St. SEPULCHRE,

APRIL the 10th, 1729.

Being Thursday in Easter-Week;

AT THE

Anniversary Meeting of the CHILDREN
Educated in the Charity-Schools in and about the
Cities of LONDON and WESTMINSTER.

By JOHN ROGERS, D. D.
Vicar of St. Giles's Cripplegate, and Chaplain in
Ordinary to His Majesty.

Publis'd at the Request of the Gentlemen concerned
in the said CHARITY.

L O N D O N,

Printed by JOSEPH DOWNING, in Bartholomew-Close,
near West-Smithfield, 1729.

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Printed at the Press of the University of Oxford
in the Year 1729.

LONDON
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GAL. VI. 9.

Let us not be weary in well-doing.



IN these Words it may be thought, the holy Writer had a special Regard, to those Distresses to which the early Profession of the Gospel was exposed, and of which he himself had born so eminent a Share. The Insults of Enemies, the Desertion and Reproaches of Friends, the Scorn and Aversion of a prejudiced World, were Discouragements, whose Impression must have been very sensibly felt in every Part of their Duty. These Circumstances were doubtless in the Apostle's View, but not so particularly, as to confine it to them. A

little Reflection will convince us, that the Reasons and Use of this Exhortation will never cease, but it will always find a proper Application, and deserve our Attention in all Ages and Circumstances of the Church. For,

Ist, We must ever expect, various Discouragements to arise to us in a Course of well-doing; and therefore it concerns us to keep the proper Supports of Duty always in our View. Let me then,

II^{dly}, OBSERVE to you, that every good Work is attended with Supports, sufficient to preserve us from being weary in it. I shall,

III^{dly}, APPLY what occurs in these Reflections, to that excellent Work of Charity, for whose Promotion we are here assembled.

THE first and most general Discouragement of good Actions, is what they may expect from the Opposition of wicked Men. The publick Approbation of the World is a Point, which Vice has always laboured to gain

gain from Virtue. 'Tis with Regret the Libertine sees Respect and Applause wait on a virtuous Conduct. As his Sentiments are described in the Book of Wisdom: *'Tis* Wisd. cap. 2. *grievous to his Eyes to behold; it upbraids him with his offending the Law, and objects to his Infamy the Transgressions of his Education.* He cannot stand so degrading a Comparison, or endure a Light which equally adorns a Character he hates, and shews the Deformity of his own. This Passion will engage the utmost Efforts of Malice, and all the Acts of Detraction, to lessen the Disparity, to hinder the Effects, and discredit the Example of a reputable Action.

NOR are these Discouragements to be feared only from the Enemies to all Religion and Virtue; but wherever Men are divided into Parties, whatever are the Views and Principles under which they are distinguished, we see, in daily Observation, with what Spite and Partiality they represent each others Conduct. If one Party be in Power, their Administration is sure to be opposed and obstructed by the other: The wisest Counsels will be vilified, the most beneficial Actions disparaged, the least Mistake

stake or Failing will be exposed, the least Suspicion improved into a Charge, and the greatest Virtues either overlook'd or traduc'd. And as religious Divisions equally attach Men to the Interests of a Sect, the same irregular Passions are apt to attend them, which embitter other Contentions. The Honour and Esteem which accompanies virtuous Actions, are an Advantage. Men unwillingly allow to a Profession they disapprove. It seems an Impeachment of their Judgment, and a Reflection on their Choice, to have opposed or departed from a Religion, adorn'd with such excellent Fruit. It would, indeed, be a happy Effect of these Emulations, if they produc'd only a Contention to excel in laudable Actions: But the Passions of Mankind will very rarely permit us to hope for this Event. To some few generous Spirits, such Competitions may be a Spur and Incentive in the Race of Virtue; but the far greater Number will content themselves with the easier Labour, of obscuring and depressing an Adversaries Praise. If the Fact it self, and its good Tendencies, cannot be denied, yet some Circumstance or other will afford Objection, in Abatement of the Merit of it. Either the Motives and Principles it proceeds from will be censured, or some present

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or future Inconveniencies will be offer'd in Ballance, to the Advantages which appear to recommend it. From Suggestions of this Kind the best Actions cannot be secured. For all moral Actions, examined in a prudential Consideration of their Tendencies, are capable of different Views. Their Effects and Consequences depend on a Concurrence of Accidents, which no Wisdom can ascertain against a Possibility of Failure. And then, as to the Intentions of the Heart, the Ends we propose, and the Motives that govern us, these are invisible to Men, and leave the Detracter large room, to suggest Hypocrisie or Superstition, some private Interest, some corrupt or factious Design, in Disparagement of the Virtue.

With these Effects of Party Zeal, private Envy, and personal Aversions, will often fall in, and help to aggravate the Charge; while few will be found generous enough to refute the Aspersions, or regret the Diminution of another's Praise.

NAY farther, it will sometimes happen, that a Defect in the Scheme, an Oversight in the Execution, some or other of those Imperfections which humane Infirmary is apt
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to mingle with our best Actions, may provoke the Censure and Opposition even of good Men. And,

Lastly, THE best advised Design will often fail of the Success we propose from it; not only these Oppositions to it, but the Mis-conduct of the Instruments we employ, or the Indisposition of the Subject, may defeat our Intentions of Beneficence, and render our Pains fruitless and ineffectual. These are all of them Events, which a good Man must frequently expect in a Course of well-doing; and it must be confess'd, they are great Discomforts to him in his Progress; such as may cool the Fervour, and abate the Activity of a very sincere and honest Disposition to Virtue. But let me exhort you,

Lastly, NOT to be weary or faint in well-doing; for our Supports are more than equal to these Discouragements.

I may remind you, *first*, of that inward Applause and Complacency, which springs up in the Heart of a good Man, when he beholds the Fruits of his Virtue, the Happiness and Pleasure he diffuses thro' humane Society. He
par-

Thursday in Easter-Week. 9

partakes in every Satisfaction he gives ; and relieves himself when he prevents or removes the Miseries of others. And to this we may add, the Obligations of Gratitude he lays on every Object of his Charity, the Returns he engages of their Service and Prayers, and the Honour and Respect which generally attend a beneficent Character. These are present Encouragements in well-doing, to which neither Reason nor Religion forbids our Regard, *Whatsoever Things are lovely, whatsoever Things are of good Report, if there be any Virtue, any Praise, we are not only permitted, but commanded to mind such Things.* Philip. 4.
8.

BUT then, as I have observed, we must expect frequent Disappointments in these Prospects of our Virtue : That *our good*, will sometimes *be evil spoken of*, and be made even an Article of Reproof and Accusation against us. That our greatest Obligations will often find ungrateful Returns. That our most beneficial Designs will be opposed, and by a Variety of Obstructions render'd ineffectual.

BUT still there remains an Encouragement in well-doing, which is able alone to support

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our Perseverance. When we attend to the Views and Motives of Religion, when we consider our selves as obeying God, acquiring an Interest in his Favour, and assuring our Hopes of that inestimable Reward he has annex'd to his Service, *evil Report and good Report*, the Praise or Reproach of Men will be equally trifling and contemptible to us. We are prepared, not only to bear with Patience the Oppositions of Envy, Malice and Irreligion; but to look on them with Satisfaction, as Proofs of the Integrity and Firmness of our Virtue. While Authority, popular Applause, or any other present Encouragements attend us, the Motives of Action are so blended together, that we can but imperfectly discern, whether Reverence for the Command, and Zeal for the Honour of God, have their proper Influence on us: But when all other Inducements are withdrawn, we are assured, that these are the Principles we act on. Such a Tryal will shew us the Uprightness of our Intentions, and the Strength of our Resolutions; and both confirm and enlarge our Expectations from God. In this View we may find Motives, even to *rejoice, and be exceeding glad, when Men revile us, and speak all Manner of Evil of us* for a steady Adherence to Duty,

Mat. 5.
12.

Duty, in Confidence of a greater Reward in Heaven.

SHOULD our Endeavours to do Good be defeated, and render'd fruitless; yet still Religion will exhort us to persist without Weariness or Dejection. It will remind us, that the present Effects of Virtue are but a secondary and intermediate End; the ultimate and more important Prospect, is the Recompence which attends it from the Promises of GOD. When we have used the proper Means to promote his Honour and Service, and the Happiness of our Fellow Creatures, we have done all that these Duties require from us; and must leave the Event to his Providence. Whatever Return we may find here, we are sure to succeed in the Point of far the greatest Concern, and that the Integrity of the Design, and the Obedience of the Action, will recommend it to his Approbation. From him *we shall receive, if we faint not*; receive even the more for our present Disappointments. Our Patience will be added to the Account of our Virtue, and every Difficulty that has attended the Service, be acknowledged in the Reward of it.

LET me then,

Illdly, APPLY these Reflections to that excellent Work of Charity, for whose Encouragement we are here assembled. A Work, so guarded from *every Appearance of Evil*, so beneficial in all its Views, equally promotive of the private and social, the present and future Interests of Mankind, might hope to have escaped the Censure of Malice it self. But when our holy Religion, the Faith that infuses and operates by this Spirit of Love, has been openly blasphemed, insulted and ridicul'd, so beautiful a Fruit and Ornament of it, must expect a Share in the same Treatment. We have accordingly seen this Labour of Mercy aspersed in Weekly Libels, as a Scheme of Priestcraft and Faction. All the Wit that could be raised for the Service, has been apply'd to colour and aggravate these Suggestions, and expose it to publick Scorn or Jealousie. Designs have been form'd, and Attempts made, to obstruct and entangle the Execution of it; to check the Zeal, divide the Counsels, and weaken the Hands employ'd in it. How little the Effect of these Attempts has been answerable to the Malice of them, we behold with Pleasure, in that lovely Prospect which now adorns
this

this holy Place. The Work has not only kept its Ground, but the Providence of God has brought Good out of the Evil intended against it, and it has grown and prospered under the Opposition. The Zeal of those engaged in it, has been render'd more active; a general Concern has been awaken'd for the Promotion of it; the Management has been carefully revised, and every Appearance or Suspicion of Defect removed from it.

I can offer no Motive, to the worthy Persons, by whose Wisdom and Piety this excellent Work has been conducted, but what appears already to act on them in its full Light and Impression. But it may call others to their Assistance, and excite every generous Disposition, to give himself a Share in their Praise, to observe by how many Characters of Virtue this Charity is distinguish'd; what present Encouragements support our Perseverance in it; and how glorious a Prospect it opens to the Hopes of the Christian.

In the Objects before us every Circumstance concurs, which can recommend to a Preference in our Compassion. They are *Souls destitute of Help*, no Way necessary to their
Mis-

Misfortunes, and unable by their own Applications to remove them. I cannot without Regret observe, how often we are imposed on, how much is extorted from us by those idle Vagrants, whose Numbers and Importunity are the Burden of our Streets, and the Reproach of our Laws. Among these Wretches, indeed, sometimes may be found proper Objects of an occasional Charity: But when we consider, how difficultly these Exceptions are distinguished, how seldom we are secure from Fiction and Pretence, how often the Miseries that appear to us are an Excuse or Consequence of Idleness and Vice, and a Contempt of the legal Provisions made for Poverty; these Circumstances cannot but abate the Chearfulness of our Compassion, and may justly determine our prior Regard, to Cases where we are less exposed to Mistake and Imposture.

Now, the Charity here promoted, we are sure, is apply'd to real undissembled Misery; and for which our Laws have made either none, or very unequal Provision. The whole Man, Body and Soul, stands before us, and with all the Charms of artless Innocence solicits our Pity, to the greatest Distresses that

that can attend our Nature. Poor Children, exposed to the Wants and Temptations of the World, and the Snares of the Devil, intreat us, as Men and Christians, to *put on Bowels of Mercy*; to furnish them with honest Means of Support against the one, and such Principles as may defend them from the other. And to these moving Characters of the Object our Attention is inforc'd, by the Regards we owe to the Welfare of our Country, the Honour of our Religion, the Commands and Promises of God.

CAN we want Perswasion to a Charity, which so tenderly addresses our Affections, and is recommended by so many important Views both of Interest and Duty? Can any sensual Entertainments, any Use of our Fortunes give us a Pleasure, equal to what a good Man feels, in Reflection on such an Act of Beneficence? With what Delight does he behold the Seeds of Grace and Virtue, here carefully sown, thrive under Culture, and grow up into Fruit? With Joy the Patriot here sees Children, whose Wickedness, Idleness, and Blasphemies, would probably have been the Terror of our Nights, and the Offence of our Days, a publick Burden and Dishonour, prepared by a pious and useful Education, to be Ornaments of our Religion,
and

and add Strength and Riches to our Country : By their Prayers to engage the Blessings of God to us, and by their Zeal and Example to restrain those *overflowings of Ungodliness which make us afraid*. With Joy the Soldier of Christ here triumphs over his and his Redeemer's Enemy, in the Prospect of so many Souls delivered from his Tyranny, rescued as a Prey out of his Teeth, and made an Accession to the *Armies of the living God*.

A Work so destructive to the Interests of Vice and Irreligion, may expect all the Powers of Darkeness to be armed against it ; to be opposed and reviled, loaded with every invidious Suggestion which may discredit the Design, or hinder the Effects of it. But, blessed be God, *the Righteous are not so fail'd from the Earth*, but those who are with us, are far more than those who are against us. We are assured of the Encouragement and Protection of a wise and gracious Prince, who sees the Happiness of his People, and the Interests of his Throne, equally promoted by this Charity. He knows what Reverence for his Sacred Person, what Submission to his Authority, what Zeal for his Honour, the Principles of our
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Religion teach and infuse. That the good Christian and the good Subject are inseparable Characters: That whatever Education engages the Affections and Esteem of Men to our excellent Constitution, equally secures their Adherence to that happy Settlement of the Crown, which alone, under God, can continue that Blessing to us. And in the Breast of his Royal Consort this Labour of Mercy is ever sure to find an Advocate and Patron; whose tender Heart is open to every Impression, and her Hand to every Call of Charity.

WITH humble Gratitude to God, we acknowledge our Happiness in such Examples and Supports of Virtue: But the Christian acts upon Principles, and is encouraged by Motives far superior to any temporal Considerations. In every Page of the sacred Oracles of his Religion, he hears Love and Benevolence enjoin'd on his Conscience. He is called upon to follow the Example of his Redeemer, *who went about doing* Acts 10. *Good.* To imitate the Beneficence of the 28. Divine Nature, to be *merciful as his Father* Luke 6. *which is in Heaven is merciful.* His Gra- 36. titude

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itude is addressed, in a Recollection of the numberless Favours vouchsafed him in the Gospel; and his Patience supported under all that can be difficult or burdensome in the Duty, by a Scene of Glory opened to his Hopes, great as obey'd God can give, and his spiritualized Nature receive. By all these sacred and endearing Motives the Christian is adjured, and by these animating Prospects he is encouraged to be *kind and tender hearted*; and in all these Views, the Charity here proposed to him, is recommended to his especial Regard.

WOULD he follow the Example of his Blessed Master? He finds him in the Gospel *commanding young Children to be brought* Mark 10. *to him, declaring his good Will towards them, embracing them in the Arms of his Mercy, and asserting their Title to the Kingdom of Heaven.* Would he imitate the Goodness and Beneficence of the Deity? he may here resemble it in that lovely Character so often assumed by the Divine Compassion, — *The Father of the Fatherless.*

THOSE

THOSE whom God has blessed with Children, and who have seen what Care and Attention is necessary to supply the numberless Wants of that helpless Age, the Condition of these Infants must affect with the most moving Sentiments of Pity: And the Charity they here bestow, must appear but a due Return to God, for the Provision he has enabled them to make for their own Off-spring. And the Childless may here adopt a Family by their Compassion; *The Barren may be a joyful Mother, and purchase a Name in Heaven* Isa. 56. 5. *better than that of Sons and Daughters.* To every Christian these Children must appear distinguished, as *the little Ones which belong to Christ.* And if he who, in regard to that Relation, *gives them a Cup of cold* Mat. 10. 42. *Water, shall not lose his Reward;* What Returns may he expect from the Bounty of his Redeemer, who here opens to them the *Well of Life*, adorns them with the Graces of our holy Religion, and fits them for the Service of their Divine Master?

THE whole Host of Heaven looks down with Joy, on so many Souls prepared for

the Regions of Blifs, to be Companions in their Service, and joint Inheritors of their Glory. God from his holy Habitation beholds with Delight, *such good Will among Men.* He fees, approves, and records our Labours of Love; every Farthing we bestow, is *noted in his Book*; will derive on us the Favours of his Grace and his Providence here, and be produced to our Comfort hereafter. When the Profusions of our Luxury or our Vanity will rise up in Reproach against us; when the Expence of our most innocent Satisfactions will be but a pardonable Article in our Account; when all the Pleasure we have taken in our Buildings, our Gardens, our Figure and Retinue, will vanish as a Dream or Phantom; the little we have bestowed in Charity, will be found a valuable Treasure; a Refuge and Consolation laid up against the Day of Nature's great Distress. *Blessed*, in that Day, *shall the Merciful be, for they shall obtain Mercy.* Blessed, for ever Blessed shall those faithful Stewards of Providence be, whom the Judge of the World shall call forth from the general Amazement, — *Come ye Chosen of my Father, ye that fed me when*

Mat. 5.
7.

Mat. 25.

when I was hungry, cloathed me when I was naked, receive now the Reward of your Labours, and enter into the Joy of your Lord; for, forasmuch as you did it unto the least of these my Servants, you did it unto me. The Joys of Heaven it self will be improved to us, when we enter them attended with the Converts of our Charity, and behold around us the Souls we have saved from Death. Their Praises and Gratitude will accompany us to the Throne of God, and recommend us to that Crown of Glory, prepared for those who turn many to Dan. 12. 3.
Righteousness.

If we faint when such a Prospect stands before us, *our Strength is small*; if any temporal Discouragements can make us weary in a Duty, so distinguished by the Commands and Promises of our Religion, *the Love of God is not in us.* If our Hearts are truly influenced by that holy Principle, none of his *Commands will be grievous to us*; no Interest will be too valuable to be parted with, no Service too difficult to be performed. The greater the Conflict is, the greater, we are assured, will be

Joh. 3
17.

Joh. 5.
3, 11.

be our Reward. And the more *Iniquity* *abounds*, the more active and resolute should we appear in opposing the rising
i Cor. 15. 38. Torrent; the more *steadfast and immo-
veable in every Work of the Lord, forasmuch*
as we know that our Labour shall not be in
vain in the Lord.

F I N I S.



An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1729.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloath'd.

pt. Cl. part Cloathed.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of		No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends		Girls put out since setting up of the School to Appren. Services, or taken out by friends		No. of Children educated in the Schools, including those new in them
* A Lhallows Lombard- street C. —	1	40	—	76	25	—	—	—	141
* St. Andrew Holborn C.	1	80	—	517	1	—	—	—	351
* In the same Parish C.	1	—	71	—	—	—	220	—	291
* In the same Parish, (removed from St. Brides, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 62 Boys have been put Apprentices to Sea, in- cluded in the Numbers put out of their respective Schools)	1	—	—	—	—	—	—	—	—
* St. Anne Aldersgate C. —	2	30	20	37	51	10	26	—	174
* St. Anne Westminster C.	1	52	—	190	56	—	—	—	298
* In the same Parish C.	1	—	52	—	—	76	54	—	182
* St. Bartholomew the Great for Boys 1717. and for Girls 1727. pt. C.	2	32	13	25	27	—	—	—	97
* Billingsgate Ward C. —	1	40	—	35	15	—	—	—	90
St. Botolph Aldersg. 1702. C.	1	50	—	386	—	—	—	—	436
In the same Parish C. —	1	—	50	—	—	—	132	—	182
St. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C. —	2	50	40	150	—	32	—	—	272
* In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710. C.	2	40	30	31	123	3	98	—	325
St. Botolph Bishopsgate C.	2	30	20	—	—	20	—	—	70
* St. Bride's Parish 1711. C.	2	50	50	517	13	27	37	—	235
	21	494	346	1258	311	168	567	—	3144

CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends		Girls put out since setting up of the School to Appren. Services, or taken out by friends		Net of Children educated in the Schools including those now in them
* Broadstreet Ward 1713 C.	2	50	30	86	95	36	78	375
Camberwell in Surrey pt. C.	2	40	35	—	—	3	—	78
Castle Baynard Ward C.	2	30	20	73	—	—	16	139
Chelsea, Middlesex pt. Cl.	1	30	—	25	—	—	—	55
In the same Parish,								
Set up June 1709 for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, Cl.	1	—	30	—	—	7	97	134
Christ Church Surry for Boys 1711, and for Girls 1719, C.	2	30	10	90	17	17	9	173
* St. Clement Dane C.	2	70	40	220 See 13	7	76	39	465
* In the same Parish,								
An Hornbook School, for Boys and Girls	1	15	15	—	—	—	—	30
* Cordwainers and Bread street Ward C.	2	50	30	106	181	15	100	482
Cornhill Ward C.	2	50	30	65	116	18	84	363
Cripplegate Ward within Including the School of St. Alphage Parish C. 1709	2	50	25	30	118	—	64	287
Deptford in Kent C.	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715 C.	2	30	20	20	—	14	—	84
* St. Dunstan in the West C.	2	50	40	98 See 21	75	50	65	399
Boys 1708, Girls 1710.								
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.	1	20	—	10	15	—	—	45
St. Ethelburga, Cl. Set up 1719. first in the Parish of St. Mary Abchurch, supported by the Subscriptions of a Society, and other Collections.	1	20	—	10	15	—	—	45
* Faringdon Ward within set up 1705. C.	2	60	40	417 See 8	—	—	54	579
* St. George the Martyr C.	2	50	50	129	2	61	4	296
St. George Southwark C.	1	50	—	14	226	—	—	290
	31	725	435	1433	852	297	610	4352

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends		Girls put out since setting up of the School to Appren. Services, or taken out by friends		No. of Children educated in the Schools including those now in them
Sir George Wheler's Chappel in Spittle-Fields, C. W. }	1	50	—	—	—	14	—	64
St. Giles Cripplegate without in Red + street C. }	1	100	—	109	388	—	—	597
In the same Parish, Supported by the Lady Eleanor Hollis's Legacy of 62l. 10s. per Annum. C. }	1	50	—	—	—	32	31	113
In the same Parish, without in Middlesex C. }	1	50	—	103	334	—	—	487
In the same Parish, Cl. Set up 1727. supported by a Legacy of Mr. John Fuller, deceased; and Five Pounds allow'd to put each Boy Ap- prentice. }	1	20	—	—	—	—	—	20
* St. Giles in the Fields C. The Trustees of these Schools finding themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools with a Person appointed to teach them what is necessary to qualifie them for Services. }	4	101	101	277	—	194	—	673
Greenwich, Kent. 1700. C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen }	1	—	40	—	—	4	200	244
* St. James Clerkenwel C. St. James Westminster, }	2	60	40	182	—	—	91	373
Supported by the Offertory }	1	50	—	—	—	—	—	—
In the same Parish in King-Street, set up 1712, by the late Archbishop of Can- terbury, supported out of the Revenue of the Chappel C. }	1	36	—	120	—	—	—	222
In the same Parish in Berwick - street; set up 1709, supported out of the Revenue of the Chappel }	1	16	—	—	—	—	—	—
In the same Parish, supported by Collections at Sermons, and casual Bene- factions C. }	1	—	80	—	—	54	—	134
St. John at Hackney C. —	2	30	20	34	4	4	21	113
	18	463	381	825	726	302	343	3040

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren: Services, or taken out by friends	Girls put out since setting up of the School to Appren: Services, or taken out by friends	No. of Children educated in the Schools including those now in them
* St. John at Wapping C. —	2	36	16	64 107	31 32	320
St. Katharine Creed C. —	1	40	—	86	—	126
St. Katherine near the Tower 1701. C. —	2	35	15	74	25	149
Kensington, Middlesex C. —	2	30	20	80 15	60 20	225
To which His Majesty is graciously pleased to give 80l. per Ann. —	1	6	6	—	—	12
Knight's-Bridge Chappel C. Lambeth in Surry C. —	2	50	12	—	—	62
St. Laurence Pountney C. —	1	16	—	60	—	76
* St. Leonard Shoreditch Boys Sch. erected 1705. and Girls Sch. 1709. C. —	2	50	50	98 39	51 37	325
St. Magnus the Martyr, At the Charge of a private Gentleman C. —	2	56	56	—	—	112
St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688, —	2	52	34	269 65	6 45	471
In the same Parish, C. in Grey, and M. the Boys set up 1698, —	2	80	50	278	172	580
* St. Martin in the Fields C. —	3	101	51	454	152	758
In these Schools 30 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week. —	1	12	—	—	—	12
St. Mary-le-Bon C. —	2	26	18	41 25	14 62	186
St. Mary at Islington C. 1710 —	2	50	20	91 21	3 19	212
* St. Mary Magdalen Bermondsey C. —	2	60	50	—	206	316
St. Mary Overee, alias St. Saviour Southwark C. —	1	20	—	20	—	40
St. Mary Rotherhith C. —	1	25	—	18	—	43
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. C. M. and W. at the Charge of 2s. a Week each Child on the Parish, except the Article of Cloathing. —	1	20	—	56 13	—	89
St. Mary le Strand C. —	2	60	40	54 178	69 144	546
* St. Mary Whitechappel C. —	2	60	40	54 178	69 144	546
	34	825	438	1759	523 234 881	4660

in the Parishes of

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends	Girls put out since setting up of the School to Appren. Services, or taken out by friends	No. of Children educated in the Schools including those now in them		
* St. Michael Crooked- lane, and St. Magnus the Martyr Cl. —	2	40	20	37	107	4	82	290
Mile End, Old Town, set up 1723 C. —	1	22	10	8	—	—	1	41
Newington Butts Surrey —	1	32	—	—	—	—	—	32
Norton Folgate — This School was set up 1691, and has been very useful as a Nursery to the Neighbouring Charity Schools —	1	60	—	—	—	—	—	60
* St. Olave Old-Jewry, and St. Martin's Iron- monger-Lane, set up 1717, C. —	1	30	—	15	54	—	—	99
St. Olave Southwark C. —	1	—	60	—	—	45	—	105
St. Paul Covent Garden C. —	2	30	20	52	—	27	—	129
St. Paul Shadwell Boys 1699, Girls 1712, C. —	2	50	50	51 Sea 39	149	59	104	502
Poplar Chappel in Step- ney, pt. Cl. 1713. —	2	30	20	37	—	18	2	107
* Queen Hithe Ward, set up 1717, Cl. —	1	24	20	16	22	3	38	123
Ratcliff Hamlet Stepney C. —	2	50	30	51 Sea 169	—	—	—	131
* St. Sepulchre within C. —	1	51	—	—	—	—	—	231
* In the same Parish with- in, set up 1702 C. —	1	—	51	—	—	—	350	401
In the same Parish without, set up March 1706 Cl. —	1	33	—	—	30 Sea 8	—	—	158
* In the same Parish without, set up 1711. C. —	1	—	25	—	—	76	14	115
St. Stephen Walbrook —	1	30	—	32	117	—	—	179
* Tabernacle in Petticoat- Lane, Stepney C. —	1	30	—	23	—	—	—	53
* St. Thomas Southwark C. —	1	30	—	—	7 Sea 44	—	—	82
* Tower-Ward C. —	2	60	60	—	125 Sea 35	20	296	668
* Vintry-Ward 1710. C. —	1	50	—	48	134	—	—	232
* Wapping Stepney C. —	2	50	50	—	49 Sea 18	14	101	318
	28	702	416	890	794	266	1988	4056

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends		Girls put out since setting up of the School to Appren. Services, or taken out by friends		No. of Children educated in the Schools including those now in them
Brought from Page 23—	21	494	346	1258	311	168	567	3144
Disso from Pag. 24—	31	725	435	1433	852	297	610	4352
Disso from Pag. 25—	18	463	381	825	726	302	343	3040
Disso from Pag. 26—	34	825	438	1759	523	234	881	4660
Disso from Pag. 27—	28	702	416	890	794	266	988	4056
Total—	132	3209	2016	6165	3206	1267	3389	19252

Boys at School — 3209 } 5225 Total of Children at School.
 Girls ————— 2016 }

Boys put out to Appren. 6165 }
 To Services, &c. 3206 } 14027
 Girls put out to Appren. 1267 }
 To Services, &c. 3389 }

Total of Children put to Apprenticeships and Services, or taken out by Friends ; of which 219 are gone to Sea, out of 14 Schools

N. B. All the Schools abovementioned have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the Blue-Coat-School, which was set up Lady-Day 1688, for 50 Boys ; and the School at Ropton Folgate, erected 1691, for 60 Boys.

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them ; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not distinguish'd, whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.

An

*An Account of the Charity-Schools set
up in SOUTH BRITAIN, as the same
has been transmitted to the Publisher
hereof, from Whitfontide 1728, to
Easter 1729.*

Dorsetshire.

Dorchester. A School augmented from 3 Boys and 3 Girls, to 21 Boys and 9 Girls, taught and Cloathed by a Legacy of 600 *l.* from a private Gentlewoman.

Kent.

Saltwood. A School.

Croftcliffe. A School Erected some Time ago, for 15 Boys and Girls, who are to be taught, for 5 Years to Read and learn the Church-Catechism, &c. and the Girls to Sew. The Teacher to have 8 *l.* per Ann. for the Payment whereof for ever, there are Lands settled by a private Gentleman and Gentlewoman. The Minister and Church-Wardens and some of the neighbouring Clergy and Laity are Trustees.

Middlesex.

Stoke Newington. A School Erected by Subscription, for 14 Boys and 6 Girls, Taught and Cloath'd; and to be put out Apprentices or to Services.

Shropshire.

Bishops Cattle. A School for all the poor Boys of the Parish, Erected June 26. 1728. by a private Gentleman.

Suffolk.

Gosbeck. A School for teaching the poor Children of the Parish, supported at the Charge of the Minister.

Holbrook near Ipswich. A School reviv'd which had been dropt upwards of 20 Years, for teaching 25 or 30 Boys and Girls promiscuously, supported by the Contributions of the Minister and other private Persons.

Burwash.

Suffex. **Burwash.** A School for 20 or 24 Children, supported by a Legacy from a Clergyman and other Contributions.

Selfcomb. A School for 20 or 24 Children, supported by a Legacy from a Clergyman and other Contributions.

Of the Schools in NORTH BRITAIN,
no Account has been transmitted since
1727.

Of the Schools in IRELAND, no Account
has been transmitted since 1724.

The

The Number of Charity-Schools in each
 County of *England and Wales*; with the Number of
 Children taught in them, according to the best
 Information that has been given to the Publisher
 hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Lincolnshire</i> ———	91	1164	90
<i>Bedfordshire</i> ———	34	345	57	<i>Merionethshire</i> ———	2	40	25
<i>Berkshire</i> ———	59	807	140	<i>Middlesex</i> ———	29	410	222
<i>Brecknockshire</i> ———	6	82	47	<i>Monmouthshire</i> ———	7	104	10
<i>Buckinghamshire</i> ———	57	689	46	<i>Montgomeryshire</i> ———	6	76	16
<i>Cambridgeshire</i> ———	34	635	120	<i>Norfolk</i> ———	38	570	223
<i>Cardiganshire</i> ———	1	10		<i>Northamptonshire</i> ———	47	508	143
<i>Carmarthenshire</i> ———	11	121	4	<i>Northumberland</i> ———	10	430	40
<i>Caerwysshire</i> ———	3	35		<i>Nottinghamshire</i> ———	17	222	28
<i>Cheshire</i> ———	17	124	66	<i>Oxfordshire</i> ———	23	366	106
<i>Cornwal</i> ———	11	22	14	<i>Pembrokeshire</i> ———	24	184	41
<i>Cumberland</i> ———	6	160	30	<i>Radnorshire</i> ———	2	60	
<i>Denbighshire</i> ———	5	100	3	<i>Rutlandshire</i> ———	6	32	12
<i>Derbyshire</i> ———	18	274	51	<i>Shropshire</i> ———	21	360	30
<i>Devonshire</i> ———	38	679	235	<i>Somersetshire</i> ———	32	542	90
<i>Dorsetshire</i> ———	13	117	29	<i>Staffordshire</i> ———	14	230	88
<i>Durham</i> ———	12	276	20	<i>Suffolk</i> ———	40	600	140
<i>Essex</i> ———	37	498	178	<i>Surry</i> ———	28	526	144
<i>Glamorganshire</i> ———	6	50		<i>Sussex</i> ———	22	500	60
<i>Gloucestershire</i> ———	58	914	100	<i>Warwickshire</i> ———	35	375	165
<i>Hampshire</i> ———	39	541	112	<i>Westmoreland</i> ———	1	16	10
<i>Herefordshire</i> ———	29	468	79	<i>Wiltshire</i> ———	35	736	57
<i>Hertfordshire</i> ———	36	637	87	<i>Worcestershire</i> ———	37	582	160
<i>Huntingdonshire</i> ———	25	282	20	<i>Torkshire</i> ———	52	873	191
<i>Kent</i> ———	62	968	315				
<i>Lancashire</i> ———	19	263	31		614	9500	2031
<i>Leicestershire</i> ———	36	451	30	Brought forward	673	9788	1814
	673	9588	1814		1287	19094	3845

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys	Girls
At L O N D O N, —————	132	3209	2016
In other Parts of South Britain, —————	1287	19094	3845
In North Britain, as reported 1727 —————	78	2387	684
In I R E L A N D, as reported 1724 —————	161	2397	567
Total of Schools —————	1658	27087	7112
		7112	
Boys and Girls now taught in those Schools —————		34199	

April 1729. *Note*, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

Note also, There are about 290 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them*; But the Publisher hereof would be very thankful for a more particular Information.

F I N I S.



